The Bombay Guardian.

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WEEKLY REVIEW.

—Both of our English dailies have united in asking: "If our escape from the possible evil results of the Abyssinian war, is the interposition for which we are to be so thankful, a chilling doubt is forced upon us, suggesting the query, *why was merciful Providence so sluggish?*"

Shakespeare says, 'There is a Providence that shapes our ends rough-hew them how we will.' We cannot believe this, say our contemporaries, for such a Providence would surely be guided by *our* wisdom. We refuse to see any reason for thankfulness unless *our* ideas of the fitness of things are in all particulars realized. But is it certain that the *Times of India* and the *Bombay Gazette* would have both agreed as to the proper instant when a merciful Providence should reveal itself? Perhaps thousands of lives have been saved and evils of frightful magnitude averted, by the obstinacy of Theodorus which compelled the English Force to march on Magdala and thus put an end to the life and reign of the tyrant.

—Both the Viceroy and the Secretary of State have addressed complimentary letters to the Maharajah of Cashmere, on account of the contribution made by him (Rs. 62,300) to the Punjaub University. Still it would be well if the Cashmere ruler could be made to understand that such gifts cannot condone, in the eyes of the British Government, for internal misgovernment and oppression. It is just possible that they may sometimes be made with a view to divert the attention of the paramount power from peculiarities of internal administration.

—The *Medical Press and Circular* says "a hasty promise sometimes requires to be unexpectedly fulfilled, and many a person has had to redeem a personal pledge which he never dreamed he would have ever been called upon to meet. It would appear, however, that such drafts of honour, payable contingently on recovery from illness, are not negotiable, at least by the doctor; so that patients need be no longer deterred from affording a little promissory stimulus to their doctor by the fear that they may get well too soon, and be thereupon expected to pay."

When a patient promises his doctor to give him half a lac on recovery, he pays a compliment to his medical skill at the expense of his morality. The implication seems to be that the physician will not do all he can unless he is stimulated by a large reward; will let him die, in fact. The physician who does not do all he can for the recovery of his patient is, constructively, a murderer. It would be a nice state of things, if the law encouraged such bargainings for life. The reference of the *Medical Press* is to a case that occurred in Bombay a year or two ago.

—The new steam-roller threatens to be a gigantic nuisance. It is a terror to horses by day, and to sleepers by night. There are few cities of the size of Bombay that have such excellent roads as we have here, so that the need of this costly affair is not very patent.

—The tribute of 20,000 crowns which the Sultan of Zanzibar declines paying to his parricidal brother, and which the Government of India were determined he should pay, is now, it appears, to be paid by the Indian Government, on condition that the ruler of Zanzibar shall consent to measures tending to check the slave trade on the Eastern Coast of Africa. We admire the spirit with which the Sultan of Zanzibar recalcitrates against that dishonorable tribute; we admire the zeal with which the paramount power seeks the suppression of the slave trade; but consistency is a jewel; and it will be a very strange sight to see the sovereign of the British Empire paying an annual tribute to that wretched parricide. It will be called a subsidy no doubt; but what is it called in the treaty that originated it? The *Times of India*, to which we are indebted for this information, tells us also that the British Agent at Muscat has been advancing money to the Sultan of that state, to enable him to pay the Wahabees whom he had summoned to fight his battles, said battles having been averted by the interposition of the Agent.

The British and Foreign Bible Society report the issue, last year, of 2,400,776 copies of the word of God. Add to this the issues of the American and other Bible Societies, and we have upwards of four millions of copies of the Scriptures put into circulation last year. The receipts of the B. and F. Bible Society were last year £186,597. So much for the dead book or dead letter that some here are talking about.

The Church Missionary Society, at the Meeting, May 5th, reported an income of £154,000. Stations, 151; clergymen 282, of whom 92 are natives.

The Wesleyan Missionary Society met May 4th. The home and foreign receipts amounted to £149,371.

The American religious journals contain copious notices of revivals of religion. They have been numerous since the beginning of the year. In some places 300 conversions are reported. In some instances churches of different denominations have united in holding meetings. The Boston *Congregationalist* says:

"Not a week has passed since the commencement of the year without revival news in our columns. Many communities have been profoundly moved, and a large number of our churches have already received important accessions, while many more will be largely increased in membership at the May communion. Since Jan. 1, we have reported revivals in about 100 different localities, and the number of conversions named we find to be nearly 2000, while from many places we have received only a general account of the work, with no attempt to count the converts. During the same period we have reported about 1000 persons as added to the churches of our denomination alone."

In one place the pastor of a Baptist church invited the Congregational and Methodist ministers and churches to an open communion. The invitation was accepted and a thousand communicants broke bread together. This is the way a true revival breaks down barriers.

The London Society's Belgaum Mission Report states that the re-inforcement of the Mission has permitted more attention to be given to outstations and district towns. The Rev. M. Beynon, so long single-handed, has now two colleagues, the Rev. Messrs. Wareham and Smith. More attention has also been given to female education. A class has been formed with English-speaking Natives, for essays, lectures and discussions. The Report says:

"Our vernacular schools, with all their imperfections and drawbacks, have been useful and successful as auxiliaries in producing the changes which are taking place in native society, and surely schools where the word of God is read and explained, where the scholars receive a truly good and religious education, and where every effort is made to expose the erroneousness and absurdity of their own religious system, and to implant in their youthful minds the seed of the word of God, must have a beneficial effect. Some of our best and most useful converts received their first religious impressions in our vernacular schools. The English Institution continues to give us encouragement. Several of the young men have made considerable progress in the different branches of study to which their attention has been directed. The chief obstacle with which we have to contend is the difficulty to induce them to remain a longer period in the institution. But when we consider the inducement which young men in their circumstances have in the way of emolument, we are not surprised."

"We have only had one adult baptism during the year. By caste he was a Lingawunt. He was for some time on probation and under religious instruction. He has a wife and five children. His elder brother, who is Patal of Manowlee, declined giving him his portion of the family inheritance, saying that he had forfeited all by changing his religion. His case was taken into Court, and we are happy to say that his suit was decided in his favour, so that he will have a sufficiency to support himself. His wife and family manifest no disposition to join him."

The Cuddapah Mission of the same Society has been 23 years under the charge of the Rev. E. Porter. We have already published some of the particutars of the Report for 1867, showing the notable progress that has been made. Two stone chapels have been completed.

"At Ventoorlah, where the Rev. Moses Williams, our Evangelist, has long and faithfully laboured, a new and commodious chapel was opened for Divine worship in September last. This place of worship will seat about three hundred natives sitting on mats, and as it is built of stone it will last some years without needing repairs. On the day of its *dedication* to the service of the living God it was filled to overflowing, and many heathen Sudras stood outside, unable to gain admittance."

Mr. Porter has, we believe, been transferred to the Bangalore station.

We have before us the Report of the Cathedral Mission College, Calcutta, for 1867. The professorial staff consists of the Rev. Messrs. Barton, Stuart, and Neele and Messrs. Wilson, Miller, Banarjea and Shome. The new buildings were formally opened in April last. There are 4 classes of students numbering 130, and studying up to the B. A. standard. This College had its origin with the Church Missionary Society.

The Report of the Agra Church Missionary Association informs us that there are 4 missionaries, 7 other European agents, 3 Native pastors connected with the Mission at Agra, Secundra, Allygur, Muttra and Bareilly. The communicants are 238. At Kuttra 8 and at Allygur 5 adults were baptized last year. There are 329 children in the Secundra Orphanage. The following relates to St. John's College:

"The annual examination of Mission Schools in the N. W. P. instituted by the different superintending Missionaries who unite together and hold a joint examination in October, has a beneficial effect in this respect. I have also thought it advisable to hold formal examinations of all the classes more frequently with this same view of ascertaining that the Scripture lesson is not neglected.

"The University assists us to obtain a high standard of secular education by means of its examination in which our more advanced students are compared with those of all the other Colleges in the North of India, but its exclusion of divinity makes some of our pupils inclined to neglect their Bible lessons as of no use. Its influence upon our Mission Colleges is therefore partly good and partly evil, but I am inclined to think that the former outweighs the latter, when we apply the corrections I mention above, to secure a due attention to Scripture lessons."

We have before us a brief Report published by the Rev. E. Edwards, formerly in Monghyr and Benares in connection with the Baptist Missionary Society, but since a twelvemonth laboring in Bombay not in connection with any Society. The Baptist Missionary Society seem to have differed from him regarding the propriety of his removal to Bombay. He has English services at Colaba and Byculla, attended by upwards of a hundred. There is a Native agency and there are services in the vernacular.

Most of the particulars in the Rev. Mr. Wilder's Kolapore Mission Report have already appeared in our columns. There are 16 communicants, 3 having been added and 2 disciplined in 1867.

"One of the converts is an aged Mussulman woman. Both she and her son, then a teacher in one of our schools, were among our first inquirers, and five years ago resolved to be baptized and confess Christ before men. But, as the appointed time drew near, the entreaties and threats of their heathen friends prevailed, and their faith and courage proved unequal to the trial. After these five years' delay the mother has now come, and we still follow the son with our prayers. The two other converts of this year are young men in whose hearts we hope the grace of God will so prevail that they may become helpful in the Mission."

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THE LAMB AND THE WOLF.

The *Church Times*, which claims to be a Church of England paper, in an article copied into the *Indian Churchman*, tries to convince Protestant England that it is a great mistake to suppose that Roman Catholicism favors persecution or that Protestantism disfavors it. Its conclusion is that "Protestantism has as little real claim to the character it gives itself for clemency as it has ground for the calumnies which it delights to shower upon its opponents." Christianity it says was brought to England by St. Augustine in 597, (it had been there for centuries, and his coming helped it not at all) and after "the conversion of our fathers" in about 74 years, till 1401, Foxe cannot find a single instance of persecution to the death for religious opinions in England. This is reasoning worthy of Rome herself. During all those centuries the church of Rome in England withheld the Bible from the people, and pronounced a horrible anathema on whosoever should entertain a religious opinion that had not her sanction. Rome has not the least desire to persecute any body to death, or even to put men in prison for their heretical opinions; her aim *pur et simple* is just that men should have no heretical opinions; the exhibition of heresy is so far a defeat that she has sustained, to be repaired by the summary punishment of the offender; the perfect success of her system involves the absolute non-existence of heresy, the people all being kept in crass ignorance and frightened away from the remotest semblance of religious liberty. That halcyon state existed in more or less perfection in England from A. D. 700 to 1400, and to that blessed state of stolid ignorance and servitude, the *Church Times* and *Indian Churchman* would, we may suppose, gladly see England return. As for bloody Mary, people are very much mistaken with regard to the number of her victims. There were not more than 288 martyrs during her reign; some 50 a year, 4 a month. It is true they were the best men in England, some of them among the most distinguished, but there were only on an average four of them burned alive monthly during the reign of this amiable lady. In fact we are plainly given to understand that she and her party instead of being persecutors were the persecuted:

"Mankind are agreed that the noblest cause for which a man can die is *pro aris et focis*, and those who stood by the old religion would have been pitiful cravens—certainly they would not have been Englishmen—if they had tamely submitted to the unprincipled acts of the Cromwells and the Cranmers of the 'Reformation.'"

If our Ritualistic friends could have their way, we may imagine what a great conflagration there would be of our existing histories of England, and of all books contaminated by the Protestant view of things, and what a jubilant restoration there would be of 'Catholic histories.

In the same number of the *Indian Churchman* we find the following: "There are a great many persons who are under the impression that the Bible is intended to teach us our religion. Let us say most distinctly and definitely that this is a thorough mistake." It is the province of the Church to teach us our religion. And, of course we may not avail ourselves of the Bible to know what is the Church; for in the Bible we find such unsatisfactory indications as the following. "Beware of false prophets: ye shall know them by their fruits: whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." If we may believe the *Church Times*, the *Church News* and the *Indian Churchman*, there is nothing like sand for a foundation.

THE BOOKS OF MOSES.

We think it unfortunate that the first five books of the Old Testament should have been designated the Pentateuch and treated as a single work, in discussions relating to their authorship, authenticity, &c. The book of Genesis relates to the history of God's dealings with man during a period of 25 centuries from the creation, and is no where in the Scriptures assigned to Moses. The four succeeding books related to a period of forty years during which the Israelites were carried from Egypt to Canaan, and during which they received, in all its particulars, the law, ceremonial, political and moral, by which they were to be governed and distinguished from other nations. These four books, containing as they do the political and religious code on which the Mosaic dispensation was based, stand to that dispensation in much the same relation that the four Gospels do to the new dispensation. The authorship of these four books is assigned to Moses. In Exodus.xvii. 14 we read: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." xxiv. 3-7: "And Moses came and told all the people all the words of the Lord, and all the people answered, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord." Numbers xxxiii. 2: "Moses wrote their goings out according to their journeys, by the commandment of the Lord." Deut. xxxi. 9-11: "Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the feast of tabernacles, when all Israel shall come before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing." 24: "When Moses had made an end of writing the words of this law in a book." And all through the book of Leviticus, we have as a caption for every section, "And the Lord spake unto Moses"; and at the close of all, "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai." And at the beginning of the book of Joshua we have a reference to the law written by Moses, (the book of Joshua, with Judges, standing in some such relation to the four books of Moses, as the Acts does to the Gospels;) God says to Joshua: "Observe—the law which Moses my servant commanded thee; this book of the law shall not depart out of thy mouth."

Thus, at every moment, we are reminded, in reading the four books of the law, that it is Moses by whom they were written. He is their author not in the sense intended when the authorship of ordinary books is referred to, but in the lower sense of amanuensis or scribe, the true author being the Divine Spirit. And therefore it is that in the Bible generally, no such importance is attached to this question of authorship, as obtains among us with regard to the authorship of uninspired books. Many portions of the sacred writings are anonymous; the design throughout being to impress the reader with the divine origin of what he reads. But as we have said, the four books of the law not only testify that they were written by the hand of Moses, before the crossing of the Jordan by the Israelites, but we see them as it were in the very process of production. We hear the command to write, we see it executed, and we hear the written book read aloud to others.

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Now there are in these very books several sentences that violently detach themselves from the context by the evidence they furnish, avowedly and intentionally furnish, that they were not written by Moses but in another age altogether. They relate to the context, tell us something about it, give some explanation, or add some information; yet they are confessedly by a different hand altogether. In fact, they are just annotations; elucidatory notes; and would be, if the text were a modern book, foot-notes. They are notes incorporated with the text. Now this is the most natural way of treating such notes, when the annotator is also a scribe making a copy of the text, *provided*, 1, that there is no claim of authorship to be jealously guarded, as is the case with uninspired works, and, 2, that the annotator has, for what he does, a divine sanction.

In Deut. II. 10-12 and 20-23 we have two of these parenthetical passages, which of themselves declare their parenthetical character, and show that an opening has been made in the text to receive them. In III. 9, we have another annotation. In III. 14: we have "Jair, the son of Manasseh took all the country of Argob unto the coasts of Geshrer and Maacathi, and called them after his own name Bashan-haroth-Jair, unto this day." The words "unto this day" show plainly that we have here a modern annotator. The very next words are, "And I (the Lord) gave Gilead unto Machir." Miners are sometimes met by a *fault*, that is a bed or stratum is broken at a certain point and some different material is found interjected. This later material testifies to the higher antiquity of the former, but not more conclusively than these interruptions of the Mosaic text, do to the higher antiquity of the text. In the very chapter from which we have quoted, we have the prayer of Moses to be permitted to see the good land that is beyond Jordan, that is the land of Canaan into which the Israelites had not yet entered; and we have the rejection of his prayer, and the report of the matter made by Moses, the meekest of men, who puts on record, to his own reproach, what the Jews would not willingly have recorded concerning him.

These notes have never presented any real difficulty to the candid student of the Scriptures. In fact, they very powerfully testify to the genuineness of the text which they interrupt, and with which they so strangely contrast. The last verses of Deuteronomy relating to the death and burial of Moses, are placed at the end of that book, just as at the end of many a modern autobiography is placed a notice of the writer's death by the editor. It has generally been thought that the incorporated foot-notes of which we have been speaking, were added to the text by Ezra. This is a point that no one can determine, and it is not a point of vital importance.

Now what bearing has all this upon the question lately discussed by us, the question whether our Hebrew is original or a version of the original? We do not see that it has any particular bearing. Those who adopt our theory may find reason to believe that the inspired translators of the earlier books of the Bible, made these annotations when they made the translation.

Many who fancy that to cavil is to criticize, have sought distinction by building an argument on these more modern notes, unfavorable to the antiquity of the Mosaic books. But these very notes, as we have seen, testify to the antiquity of the text. And what we have pointed out in our articles on the Hebrew Bible and in this article, disposes of the larger part of Colenso's criticisms; the remaining part having been previously met in the *Guardian*, by showing that the Bible does not require us to believe that the exodus embraced more than about 600,000 men, women and children.

HOMILIES FOR THE TIMES.—XXX.

"*The trial of your faith is more precious than of gold that perisheth.*" 1 *Peter*, I.

According to the preciousness of a thing is the severity of its ordeal. That which is pre-eminently precious must be separated from that which is inferior, and the crucible that will most effectually accomplish this has a sovereign value. Let it be ascertained that a certain principle or substance is the veritable *elixir vitæ*, then will the great enquiry be for the means of separating the precious ingredient from all commiixtures and exhibiting it in absolute purity.

Faith is proved that it may be perfected. He whose name is the Word of God, the great Head of the Church, sits as a refiner and purifier of his people's faith. Providence, the Holy Spirit, the Scriptures are all employed in this process. The weakness and inadequacy of their faith must be exposed; their conceptions of its importance must be elevated; they must be made intensely to desire its increase; must be made sensible of the guilt and power of unbelief; their confidence in everything less than God must be made war upon, with terrible suffering to themselves it may be.

It was unbelief that created the great breach between God and man. 'Ye shall not surely die.' While man believed that the prohibition was kind and wise, all was right between God and him; when he believed that the prohibition was between him and some real good, he was at once sundered from God. Faith would have shown him that if even the highest good had been guarded by a prohibition, it could be no good to him until it were freely given of God. He that believeth, waiteth. He knows that it is only as a thing is the gift of God, that there is any soul of goodness in it.

There was a promise given to man in paradise that he should have dominion over all mundane things. This goodly world stretched out before him with the enwombed treasures of all time, and what was to hinder him from going forth to possess it and make it a world of varied paradises? Nothing but his own unbelief and precipitation. The realization of that magnificent promise was to be reached only by the path of faith. Man was persuaded to relinquish that path; it seemed too long for his impatience; he would strike for the goal by the shorter path of self-will. How long might he wait for God to give that knowledge which he had learned to desire! it was here before him, with no barrier intervening save only the impalpable, invisible one of God's will uttered days ago and not since repeated. So he stretches forth his hand and eats of the fruit that should make wise, and goes forth to the dominion of the world. Let history tell you how he has subdued and governed the world; dividing the lands among the nations; separating men by many tongues and putting weapons of war into their hands; bringing forth from their hiding places many treasures, slowly mastering many mysteries, perfecting himself in many arts; but always and everywhere thwarted, confounded, maddened by his failure to attain to a knowledge that shall satisfy, a peace that shall abide, a genuine liberty; always led captive by some enemy, tortured by doubt when not enslaved by superstition, exulting in his unsubdued will, but forever cursed by it.

Unbelief has destroyed the world, faith is to recover it. It was not till faith opened the door that even the Son of God found admittance to our world. "Blessed is she that believed, for there shall be a performance of those things that were told her from the Lord." This is the victory which overcometh the world even our faith. He that overcometh and keepeth my words unto the end, to him will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers.

In the hand of Adam in paradise, there was a white stone, having no brilliancy, with certain unconspicuous characters upon it; this stone he threw to the ground when he stretched forth his hand to take of the forbidden fruit. From that day to this men have insisted that that stone was valueless, and that they are far better without it. They have tried one after another a thousand talismans; but with none of them have they been able to exorcise the gloom-engendering doubts and difficulties that beset their path. Still they get angry when told that the one only talisman to give them victory in the warfare with their enemies is that which they have thrown away, faith, implicit faith in God; that without faith it is impossible to please God; that all things are possible to him that believeth.

Could too much culture be bestowed on a tree the fruit of which when matured is to furnish the means of healing some deadly pestilence which counts its thousands of victims daily? Now this principle of faith is that on which the everlasting happiness of the individual depends; but surely this one consideration justifies any severity of discipline by which that maturity may be reached. Faith is that which is to put you and keep you in communication with the peace of God, the love, the wisdom, the blessedness, the power of God. It is that by which you are to bring Christ down into the midst of this wretched world, and bring his beneficent almightiness to bear upon the woes of those around you. It is that by which you are to bring down every high thing, every exalted idol, every pretended deity, which sets itself against the knowledge of Christ. It is that by which you are to get the will of Christ done on earth as it is in heaven; that by which he is to be constituted King of kings and Lord of lords. May heaven forbid then that we should be content with such paltry attainments in faith as we have made, and bring us under the power of that word which is as a two-edged sword, and cause it to become a power in our hand.

He that has discovered the supreme incomparable importance of faith, and his own exceeding deficiency, and who has sincerely asked that—cost what it may, involve whatever sacrifice of all things cherished, whatever experience of things dreaded,—faith in him may be carried to that fulness which the great unfulfilled promises so long have waited for, may reasonably anticipate that his faith will be subjected to ordeals that shall test it to the uttermost, and do it only the more effectually that they are different in kind from what he would have supposed.

Notes from an Interleaved Bible.

Psalm xxviii. 1. That which the Psalmist regards as the greatest of all calamities, is that which men generally prefer and desire, namely, the silence of God. How not to hear him is their study.—My rock: not merely in the sense of my protection, but in this sense that only as I abide in thee do I attain to true stability of character. Peter, that most unstable being was designated a rock prophetically, by Christ; he only became that when faith enabled him to realize Christ as his rock, the precious stone on which the whole church is built.

3. Lead us not into temptation. There are still bodies of men who say to the Christian, 'Come with us and we will do thee good; good fellowship, conviviality and all the religion that is necessary are to be found with us;' and many have gone with them and made shipwreck of their faith. Their aim is not to work iniquity, but to enjoy themselves and praise one another: but they do iniquity by withdrawing the Christian from his better way, and by hindering many from realizing the claims of true religion upon them.

4. According to their deeds. This is their own request. They profess to be sons of peace and ask to be tried on their own merits. And there are multitudes now who detest the doctrines of grace, deny man's depravity, insist upon their own salvability as they are. They shall be tried by their works.—The wickedness of their endeavours. If their endeavours were crowned with success there would not be left one earnest spiritual Christian in the world; their worldliness would be a universal deluge. The endeavours of men as well as their achievements shall be taken into account.

5. They regard not the works of the Lord: this is the ground of their condemnation. God is known by what he has done; especially what he has done for the redemption of man. This is eternal life that they might know thee.

7. My shield. The armour of God is that armour which the Lord himself is unto us.—One man is helped, and he ascribes it to his own skill and prowess, and is more self-confident than ever; another ascribes it to the felicity of circumstances, good luck; the believer knows that God has helped him, and sees the benefit augmented a thousand fold by that fact; he 'greatly rejoiceth' because he has such a friend; his heart is every way enriched.

8. Every Christian is an anointed one. He has an unction from the Holy One, a *chrism* above that which prophets of old received. The question is not, Have you been *christened*, but, Have you been *chrismed*?

9. Feed them. Be their good Shepherd.

xxix. 1. The mighty, who have glory and strength in the eyes of men, are to recognize, and that openly, God as the giver of all earthly power and honor. This did not Herod. How few among the mighty realize their dependence on God. Even when they are conscious of it, they do not acknowledge it, fearing to lessen their honor.

2. The beauty of holiness includes self-abnegation, contrition, faith and consecration. God looks at the heart and it is there that he finds beauty, even the faith and purity imparted by the Holy Spirit; not in forms and shows.

3. When a man knows God, he hears his voice in nature; in the hurricane, the tornado, there is to him a revelation of the Majesty and Might of God. In nature there is not only law, but the Lawgiver, who has ordained all things not merely for certain material ends, but for a higher, spiritual end, even for the manifestation of himself. God's power is universal and perpetual, but there are special manifestations of it designed specially to impress and awe.

Epitome of News.

SATURDAY, May 30, 1868.

—*Bombay Gazette*, on the Nizam and his army: "To an area of 100,000 square miles with its scanty population of 10,000,000, the Nizam applies the blister of an army of somewhere about 10,000 men. To these are added, as we have seen, a force of irregular fighting men, mostly foreigners, to nearly thrice the number of the regulars. The revenue is, we see, estimated at a million and a half sterling *per annum* from which, when the army and the State officials, and other public expenses have been paid, we can estimate pretty clearly how much remains for the improvement and development of the country. We can also gather an idea what proportion of the above estimated population, in the face of an army such as this, is left to sustain the burden of taxation. An army so large, under such an organisation, must imply an immense following of women, children, and hangers on, who have to be subtracted, in considering the *ratio* which the taxation bears to the tax-paying population; from which section again, must their own women and children be deducted. The concluding sentence in the statistical account which we have quoted adds that—"*This State is under British protection.*' Just so, the Nizamate is guaranteed by the Government of India. By which is meant, that, if there were any hostile neighbour capable of attacking it, we should prevent it; that we ourselves will not do so, and that so long as the government of the Nizam is tolerably conducted we will neither interfere with it ourselves nor allow the governed to do so. In other words, we make aggression from without impossible and revolt from within hopeless. And yet there is this army. Why?"

—The same; Mr. T. C. Plowden: "Before he began his adventurous career he lived for three or four years in Calcutta, in connection with the firm of Carr, Tagore & Co. Tired of mercantile life he left for England in 1843, still quite a young man; but falling in with a kindred spirit—Mr. Bell—he joined him in an attempt to unravel the mysteries of the Nile, and did not get back to England till 1847. At his instance Lord Palmerston established a Consulate in Abyssinia and appointed him to be the Consul. Mr. Plowden on going to the sphere of his labours in 1848, did not content himself with remaining at Massowah, but determined to take up his abode at the Court of the Negoos—which he did, and he was fortunate enough to obtain the favour and affection of Theodore. In going there he did what he had no authority to do; but he himself was the only sufferer. In 1860 he endeavoured to return to Massowah, but was intercepted by a hostile tribe near Gondar, and wounded. He bought his liberty with a ransom of 1,000 dollars, but the wounds he had received soon brought about his death."

MONDAY,—June 1.

—The *Delhi* with the English Mail of May 8th arrived Saturday evening. Heads of intelligence:

The Government have announced that they intend to retain office until they have tested public opinion by a dissolution. By dissolving in the latter portion of the year they hope to be able to appeal to the new constituencies.

Mr. Gladstone's second and third resolutions have been allowed to pass without a division. A fourth was added, declaring that upon the disestablishment of the Irish Church the Maynooth grant and the *Regium Donum* must be withdrawn. Mr. Gladstone intends to follow up his resolutions by a suspensory bill.

There has been a discussion on Mr. Fawcett's proposition to hold in India competitive examinations for the Civil Service.

The new bills relating to the Government of India have been printed. The members of the Council of India are to have salaries of 1,500*l.* a year, but no retiring pension, and are not to be eligible for re-election. The power of erecting Bengal into a presidency is left to the Secretary of State.

The Government have consented to Lord E. Cecil's motion for the appointment of a royal commission to inquire into the state of military education, and into the management of our military colleges.

A great meeting in defence of the union of Church and State has been held at St. James' Hall, under the presidency of the Archbishop of Canterbury.

A Danish paper states that a marriage is contemplated between the Crown Prince of Denmark and the Princess Louise.

—*Overland Mail*: "A great ecclesiastical gathering 'in support of the United Church of England and Ireland, and for the maintenance of the union of Church and State,' or, in other words, in opposition to Mr. Gladstone's resolutions for the disendowment of the Irish Church, was held at St. James's Hall on Wednesday afternoon, May 6, under the chairmanship of the Archbishop of Canterbury. One report tells us that—The Bishop of Oxford's rising was the signal for such a tempest of hisses that even the deafening cheers of his friends could not drown the unwelcome sounds. The Opposition evidently thought that the Right Reverend Prelate had a speaking fondness for Popery; at le st they roared out 'No Popery;' they hisse hallood, stamped their feet, and for ten minutes made the hall very much like what Bedlam might be if it were uncontrolled by lunacy commissioners. At last, what we may call the Ministerial party got the upper hand, collared the most sibilant of the bishop's critics, and after a free fight turned them out of doors. After the display of muscular Christianity on the part of the parsons, peace was restored, and Dr. Wilberforce opened the fountains of his episcopal eloquence. In time, however, came another 'row.' Dean Stanley rose to move a resolution which, while hostile to disestablishment, was in favour of large modifications, and even reductions, of the ecclesiastical revenues. Not five words had he spoken before it was clear to the audience that by mere endowments he set comparatively little store. What he advocated was establishment; what he valued in establishment was the check which it imposed on clerical tyranny, by giving laymen a large share in the government of the Church; and he avowedly demanded that check because he was a 'Liberal of the Liberals.' If Mr. Miall had appeared on the platform, and calmly proposed to use the revenues of the Irish Church for draining the bog of Allen, the uproar could not have been greater than that created by the Dean's courageous utterance. Hisses, inarticulate shouts, cries of 'Sit down,' and exclamations of blank amazement brought the divine to a dead stop. In vain did the Archbishop of Canterbury benignantly implore a hearing for the distinguished and gifted theologian; in vain did he declare that he would leave the chair unless silence were preserved; in vain, after his own voice had been drowned by the din, did he attempt to command attention by seizing a stout walking-stick and making the table resound with vigorous raps. It was of no use. The Liberal banner had been proudly waved in the face of the meeting; the words 'reduction of the revenues' had been whispered; it was as clear as day that a traitor had got into the camp; and, amid a storm of hisses and yells, the Dean had to sit down defeated.

"The other speakers were the Lord Mayor (Alderman Allen), the Archbishop of York, the Bishop of London, the Earl of Harrowby, Lord Colchester, the Duke of Northumberland, and Lord Chelmsford; and resolutions in accordance with the object for which the meeting was called were carried by acclamation."

"The Belfast papers mention that the Rev. Dr. M'Cosh, one of the Queen's College professors has, without any application on his part, been unanimously elected president of Princetown University, United States, and has just received a telegram announcing the fact."

—The Royal Commission on Ritualism have given in their second report. "They are of opinion that it is expedient to restrain in the public service of the Church all variations from established usage in respect of lighted candles and of incense."

"Attention has been called in one of the papers to the connection between the crimes committed by two boys in the City, and the juvenile literature of the day. There can be no doubt that the influence of publications such as may now be found in all the second-rate newspaper shops produces a far worse effect than any number of performances of *Jack Sheppard* could do. The object of the highly-coloured tales in these papers is to glorify crime of every kind, and the imagination of boys is instantly reached by the glowing pictures that are given of the wealth, happiness and renown which a highwayman or a murderer enjoys. A very respectable lad recently committed a robbery in a private house, and acknowledged himself that he had been led to it by reading one of these boys' magazines."

—Mr. Dickens, at an entertainment given him in New York, took the opportunity "To declare how astounded I have been by the amazing changes that I have seen around me on every side—changes moral, changes physical, changes in the amount of land subdued and cultivated, changes in the rise of vast new cities, changes in the growth of older cities almost out of recognition, changes in the growth of the graces and amenities of life, changes in the press, without whose advancement no advancement can take place anywhere. Nor, am I, believe me, so arrogant as to suppose that in five-and-twenty years there have been no changes in me, and that I had nothing to learn and no extreme impressions to correct when was here first."

He does not mean to publish any book on America.

—A diver named Worthington at Derby, jumped from a height of 90 feet into the Derwent. "In his progress downwards he made three evolutions of his body, and he fell heavily on the top of the water on his side, and at once sank to the bottom of the river. The people seemed to expect that he would arise to the surface, as was his custom, and some minutes elapsed before any efforts were made to recover the body. At length a gentleman dived into the water, and, after several unsuccessful efforts, succeeded in bringing the lifeless body of Worthington to the surface. Four medical gentlemen promptly attended him, and every means [illegible]ed to resuscitate life, but their efforts were [illegible]ing, as life was extinct, the opinion being that he died from concussion whilst diving."

—*Times of India*: "We learn by telegram that an attempt has been made at Bunno to assassinate Dr. Muckerlich, of the Punjab Cavalry. The outrage is believed to have been commited by the Wazeerees in revenge for shooting a robber. The doctor is fortunately considered out of danger."

—Same: "With regard to the moneys diverted from the Fort Christian Schools to defray the expenses in connection with the repairs and restoration of the Cathedral, we are able to state distinctly that the sums so applied will be duly replaced."

—"Mr. C. B. Saunders, C. B., late Judicial Commissioner of Mysore (a civilian of 1843), has been chosen by the Government of India as the Resident at Hyderabad."

—*Times of India*; Antalo, 14th: "Telegrams from Her Majesty the Queen, from H. R. H. the Duke of Cambridge, and from Sir Stafford Northcote were received on the 12th inst. by Sir Robert Napier, complimenting him and his army on the briliant success which has attended their operations in Abyssinia."

—A capital sketch is said to have been made of the dead Theodorus, by Mr. Holmes of the British Museum, and photographs have been taken from this.

—Up to the 13th of May the Abyssinian Force had lost 7 officers and 25 men. Two-thirds of the deaths were from dysentery. The mortality would undoubtless have been greater in India.

—General Sir S. Auchmuty died April 30th, aged 88.

—The Steamer Karanjah, chartered by Government, has been wrecked in the Gulf of Suez. No lives lost.

—A Mr. Ray and a Mrs. Cooper, actor and actress, were drowned in attempting to cross the Fish River near Graham's Town. The *Great Eastern* says: "It is not many days ago that the walls of the city were covered with gorgeously painted pictures of a drowning woman, with her hands lifted up for help above the boiling waters which ran rapidly through a gloomy cave. That woman was Mrs. Cooper, who made her first appearance upon the Graham's Town stage as Eily O'Connor, the Colleen Bawn. She did play the part. To a Graham's Town audience such scenes are novel. It is dreadful to think that she who acted upon our stage the part of the drowning woman for our amusement is drowned in reality, and that too with the man who endeavoured to drown her in the play. The acting was much too real—the reality scares us. The last scene of all in which Mr. Ray took part here was that of a mummy in a coffin. That was but a few days since, and now he is laying in the bed of the river dead. He is buried in sand mud, no longer an actor; she in her coffin a corpse, kept in waiting for funeral rites and a grave."

—The Queen has replied as follows to the addresses of the Houses of Parliament with reference to the attempt to assassinate the Duke of Edinburgh:—"I receive with deep satisfaction your sympathising address. The attempt upon the life of my son, the Duke of Edinburgh, has, I feel sure, only further aroused the loyalty of my Australian subjects, so heartily displayed in his reception. I am very sensible of the Divine protection afforded him, and in my anxiety still trust in it; while in this as in all trials I derive consolation and support from the affectionate attachment of my Parliament and people."

—*Bombay Gazette*: "Yesterday H. M.'s troop ship "Jumna" left the harbour here for a trial trip in order to test her engines after thorough repairs had been effected on these by European engineers who came out with the "Jumna" on her last voyage from Suez."

This *Sunday trial-trip* did not prove very successful. Returning, she broke some of her machinery, and will have to remain here a while longer.

TUESDAY—JUNE 2.

—China news, via Galle: The rebels have approached Tientsin and burnt several villages. They number eighty thousand fighting men.

Taku is deserted, and the Vice Consul has returned to Tientsin. One British and two French gunboats are moored off the latter place.

The rebels recently gained a victory over the Imperialists, in which they took one thousand prisoners and six junks. A force of twenty thousand men of Schungchang's army arrived at Tientsin. Rebels announced intention of marching on Peking.

—*Times of India*: "In reporting the narrow escape of the ship *Duke of Newcastle* a few days since we stated that she had been refused assistance by the American ship *Otago*. This was an error as to the nationality of the vessel, the *Otago* being a British ship, belonging to the Clyde."

—*Pioneer*: "The Numismatists of England are gloating over a remarkable coin which has lately been brought from India. It is a gold Eucratides, two inches and a-half in diameter, and weighing eleven guineas. It beats all the Greek coin hitherto discovered, and the owner has refused £710 for it."

—Insolvent Debtor's Court; *re* Shapoorjee Dhunjeebhoy Bottlewalla: The liabilities in this case amounted to ₹ 1,95,32,400, the good assets to ₹ 60,780 and the bad assets to ₹ 200,—£6000 to pay £2,000,000 with!

—A *Delhi Gazette* correspondent says, the Transport Train, on the day when Magdalla was taken, consisted of 45 elephants, 7,365 camels, 11,155 mules, 1,708 ponies, 6,922 pack bullocks, 901 draught bullocks, 784 donkeys, 305 mule carts, and 345 bullock carts.

He says the expedition would have been ruined if the Transport Train had not been transferred to the Quarter Master General's Department.

—All the members of the Bombay Bank Commission—viz., Sir Charles Jackson, Mr. Maxwell Melvill, and Major McLeod Innes—are now in Bombay.

WEDNESDAY,—JUNE 3.

—*Central India Times*: "Captain Martin of the Royal Artillery, whose mysterious disappearance from the station caused such a sensation a short time ago, was brought back from Bombay under escort. The unfortunate gentleman died from heat apoplexy almost immediately on his arrival at Kamptee."

—*Pioneer*: "The Hill tribes at Koengheer, in the Cuttack Mahals, have arisen in rebellion against the Rajah, and, having succeeded in forcing an entry into his palace, seized and carried into the hills the prime minister and several of his followers. Government has determined upon rescuing the minister; and Colonel Danton, the Commissioner of Chota Nagpore, is collecting a force for this purpose, composed of 300 Police and 100 of the 10th M. N. I. from Damudah, under a British officer."

What was the grievance of the hill tribes?

—Same: "The best 'find' of the year 1867 was the coal-field of South Karudpoora, near Palamow, of considerable superficial extent, and fairly rich in coal. The Chanda field is likely to disappoint expectation, while the Lynyan (Scinde) coal district is proved a positive mare's nest. The total out-turn of Indian coal has increased from 61½ lakhs of maunds in 1858, to 108½ lakhs in 1865."

—6 men have been killed, and 12 scalded by the bursting of the super-heater on board the *Clan Alpine*, in the Hooghly. We thought these super-heaters had been generally abandoned.

—*Times of India*: "A difficulty has arisen in connection with the port of Bunder Abbas. Ever since the foolish destruction by English and Persians of the Portuguese settlements and trade on the island of Ormuz in 1622 this port has been farmed from Persia by the Muscat Imaums; but it appears there is some flaw in the title of the present Imaum—possibly because of the irregular method of his succeeding his father—and the Persians have recently laid hold of Bunder Abbas. The Imaum proposes to blockade the port, and as the Persians do not possess a single ship, it is probable that he might easily succeed in starving out the little Persian garrison. The British Agent in the Gulf is bound to prevent these disturbances whatever the plea, but it is difficult to see how the matter is to be arranged. If the Imaum has no right to resume the farm of Bunder Abbas, why should Persia give it up? On the other hand, the Persians have no shipping themselves, dislike commerce, and have always ruined trade by their exactions. Besides, there is another reason why we should have a footing at Bunder Abbas. It is found undesirable to continue the Indo-European Telegraph station at Mussendom on the southern promontory of the straits, and the line and offices must be taken either to the island of Angar, or to the main land at Bunder Abbas. Persia has already granted us permission to erect telegraph offices at the latter port, and if this site be adopted, we shall not want to be troubled with conflicts between the Arabs and Persians, so that this tangle well demands all the tact and skill of Colonel Pelly to unravel. The island of Angar is the one where, as that officer has often urged, it would be excellent policy on our part to establish a free port which might rival the opulence of ancient Ormuz."

—Telegrams were yesterday received in 12 hours from London.

—*Central India Times*: "We have it on most unexceptionable authority that a scheme is now being elaborated at the Government head-quarters, Simla, by which it is contemplated to form the Central Provinces into a Lieutenant-Governorship by the addition of a part of the Southern Mahratta Country, and making the Berars a dependency of this Government. When this plan is matured, Sir Richard Temple will, it is thought, again take up the reins of Government here as Lieutenant-Governor."

Why a part of the Southern Marathi country should be grouped with Central India is not very obvious.

—*Delhi Gazette*; Dalhousie: "I regret very much to inform you of a serious accident which occurred the evening before last to Mr. Ferguson, the missionary at Chumba, whilst on his way into Dalhousie. Mr. Ferguson was walking along the new road, which is in course of construction between Chumba and this place, when in crossing one of the unfinished parts, his foot slipped, and he was precipitated about one hundred feet into the khud below, breaking two of his ribs, besides sustaining other damage. He was found in this state shortly after the accident took place by Colonel Reid, who happened to be encamped near the spot, and immediately conveyed here to Mr. Prinsep's house, which is the first house met with on coming into Dalhousie. Here we may be sure the sufferer will meet with every attention and aid his case may require, but it is reported his injuries are very severe, and that he lies in a precarious state."

—*Times of India*; *Paris*: "The Prince Imperial received yesterday the Eucharist for the first time, in the private chapel of the Tuileries, which was specially decorated for the occasion with flowers and red velvet hangings looped up with gold cords and tassels. The whole of the Imperial family, Prince Napoleon excepted, and the Court, were present. The Emperor and Empress passed the preceding day in meditation. The former, when her son went up to the altar, shed tears, an example religiously followed by all the courtiers present. The Archbishop of Paris pronounced the discourse on the nature of the first communion, and the new life which was about to open on the communicant, who was quitting the flowery fields of childhood for the stern duties of manhood. To admire the Archbishop's sermon one needs only to be a Roman Catholic. The taste and elegance of diction displayed in it entitle Monsignor Darboy to a chair in the Academy."

THURSDAY,—JUNE 4.

—Three royal tigers have appeared at Vehar.

—The *Spectator* says: "We do not believe that any General ever accomplished a greater feat in military organization than this invasion of Abyssinia, or ever displayed more of the best qualities of a Commander-in-Chief than Sir Robert Napier has done."

—A correspondent of the *Army* and *Navy Gazette* says: "During the progress of the Abyssinian expedition towards Magdala, the public prints have commented on a mistake made by Colonel Phayre in choosing a difficult instead of an easy road to the south. He seems to have been led astray, for a time, by false information, but, as we know, there is not an officer of the force who can sooner rectify an error than Colonel Phayre: and we put down to jealousy of his merits, much that has been said to disparage this valuable public officer. He was not instructed in surveying and road-making before he went to India, but took these up after he went to the East, and became first-rate in this line. Sir Charles Napier had great confidence in him. When Sir

Charles was proceeding to join Lord Hardinge, Colonel Phayre had to accompany him, but was unavoidably delayed setting out with him; however, by riding one horse seventy miles, and having it powerfully shampooed by a number of hands at various halts, he caught up his energetic chief. Colonel Phayre's ghaut roads were the best and easiest in ascent that could be contrived As an officer of infantry, he had Engineer officers under him. Thin and wiry, and careless of fatigue, we believe, he will come well out of his present arduous duties."

—The heat with which the Irish Church conflict is being waged in the house, may be illustrated by the following extracts from speeches. Mr. Bright: "I have held consistently for 20 years the conviction which the right hon. gentleman at the head of the Government himself held then—(loud cheers)—and which, if it were possible now to put him under an accurate examination from which he could not flinch, he would be obliged to say that he holds now (cheers,) because on a recent occasion, he admitted that the main sentiment of that speech which he delivered 25 years ago was right. But I am in a different position from the right hon. gentleman. I have not been endeavouring to climb the ladder of Parliamentary promotion and notoriety. (Cries of "Oh!" and cheers.) No, Sir; I have only had the single object—so far as I have had anything to do with Irish questions—to promote what appeared to be just to that country, and which would tend to the advantage of the United Kingdom. The right hon. gentleman the other night, with a mixture of pompousness and sometimes of servility (loud cries of "Oh!") talked at large of the interviews which he had had with his Sovereign. I venture to say that a Minister who deceives his Sovereign (renewed cries of "Oh, oh!") is as guilty as the conspirator who would dethrone her. ("Oh!") I do not charge the right hon. gentleman with deceiving his Sovereign, but if he has not changed the opinion which he held 25 years ago, and which he has said in the main was right, then I fear that he has not stated all that it was his duty to state in the interviews which he had with his Sovereign. Let me tell hon. gentlemen opposite, and the right hon. gentleman in particular, that any man in this country who puts the Sovereign in the front (loud and continued cheering from the Opposition) of a great struggle like this into which, it may be, we are about to enter,—who points to the Irish people, and says from the floor of this House,—'Your Queen holds a flag under which we the enemies of religious equality and justice to Ireland are marshalled' (cheers and counter cheers).—I say that the Minister who does that is guilty of a very high crime and a great misdemeanour against his Sovereign and against his country. (Cheers.) And there is no honour, no reputation, there is no glory, no future name that any Minister can gain by conduct like this that will acquit him to posterity of one of the most grievous offences against his country, which a Prime Minister can possibly commit. (Loud opposition cheers, and Ministerial cries of 'Oh, oh!')

Lord J. Manners: "The hon. member for Birmingham is in the habit of praising his own patriotism, virtue, and self-denial, but, Sir, I think that when the hon. gentleman relieves his mind with reference to those virtues, which he thinks he possesses, he might have allowed to others some portion of those virtues which he ascribes to himself. And when the hon. gentleman interprets, or rather misinterprets, the language in which the Prime Minister communicated to the House his interviews with the Sovereign, I for one cannot forbear to remind this Committee that the time at which those observations ought to have been made has long since passed." (Hear hear.)

Mr. Disraeli: "Sir, I won't notice the observations of the hon. member for Birmingham. He says that when it was my duty to make a communication to the House of the greatest importance, and which I certainly wished to make, as I hope I did make it in a manner not unbecoming the occasion, I was at once 'pompous and servile.' Well, Sir, if it suits the heat of party acrimony to impute such qualities to me, any gentleman may do so (cheers), but I am in the memory and in the feeling of gentlemen on both side of the House (loud cheers), and fortunately there are gentlemen on both sides of this House. (Renewed cheers.) They will judge of the accuracy of such a charge. It is to their feeling and to their sentiment on both sides of the House that I must appeal, and no words of mine, if that charge be true, can vindicate me. (Cheers.) The hon. gentleman says that he will make no charge against me, and then he makes insinuations which, if he believes, he ought to bring forth boldly as charges against me. (Loud cheers.) I defy the hon. member for Birmingham, notwithstanding his stale invective, to come down to this House and substantiate any charge of the kind which he has presumed only to insinuate. (Renewed cheers.) Let him prefer those charges; I will meet him; and I will appeal to the verdict even of gentlemen who sit on the same side of the House as himself." (Loud Cheers.)

—The *Prabhakar* has found somewhere the following arithmetical prophecy: "Louis Phillippe ascended the throne in 1830. If we take that as a fixed point, we shall find that by adding to it certain numbers, the result will give the year 1848, when the reign of the Orleans family came to an end. Thus, Louis Phillippe was born in 1773. The ciphers of this date added together make 18, and if you add 18 to 1830 it brings us precisely to 1848. Again his Queen was born in 1782. The ciphers of the date added together make 18; and 18 addded to 1830 make 1848. Or once again, the king and queen were married in 1809. The ciphers of this year make also 18, and if we treat this amount as before it will yield the same result. Now, let us proceed in the same fashion to deal with the empire. It was proclaimed in 1852. The Emperor was born in 1808. If we add the ciphers of the latter date together, and add the result to the date of 1852, we obtain the figures 1869. Again the Empress was born in 1826. Proceed as before and the result is 1869. The Emperor and Empress were married in 1853: still repeat the calculation and the result is 1869. Last of all take the date of the Revolution.—1848. Manipulate its figures in the same fashion as the others, the sum total is 21; and this added to 1848 makes 1869. Is it not perfectly clear, therefore, that the empire will come to an end in 1869?"

FRIDAY,—June 5.

—It is singular that Rutnagherry should still be unconnected with Bombay by telegraph.

—It is matter of congratulation that the Subordinate Medical Department is to be put on a better footing. The Hospital apprentice beginning with Rs. 16 a month may gradually, (in some 30 years) rise to be Senior Apothecary on Rs. 400.

—Mr. Chauntrell has been appointed Secretary to the Bombay Bank Commission.

—The *Times of India* hears that there are to be additional wires on some of the telegraphic lines in India, and a reduction of charges all round.

—*Englishman*: "We have news from the frontier, to the effect that the Russians have given the title of Ameer to the nephew of their late foe, the Ameer of Bokhara, but the new Chief will not exercise the functions of ruler. It is also said that they are engaged in concerting measures for punishing Sultan Murad and Eshan Ouralk, the allies of the late Ameer."

—The new Esplanade Marine Road is to be made a private road; carts and hack buggies are to be excluded. If an invalid wants to take the fresh air, and can only afford a buggy, why exclude him?

—Deaths last week, 323. By small-pox, 47.

—*Pioneer*; Bunnoo: "Poor Mackertich was stabbed last night whilst asleep. He retired before midnight, but could not get to sleep till one o'clock, owing to the constant barking of dogs. About that time, however, he went off, and shortly after felt himself stabbed. Turning over he saw the shadow of a man facing the door. The fellow got off, and up to this moment no one has been apprehended, but suspicion falls on the family of the Wuzeerees who attempted to steal Mackertich's horses last year, upon which occasion one of the marauders was killed and the other wounded, seized, and subsequently imprisoned for seven years. The friends of these fellows are known to have vowed vengeance and are now being hunted up. The guard and sentry at Mackertich's house had been placed at the back of it, in order to keep a watch on the stables, so that—all the doors being open—the villain had no difficulty in entering from the front; while his murderous intention was further aided by the fact of the doctor always burning a light in his room."

—Local items of the week: Tumara Mungoo, died from an overdose of opium; a Hindoo child died from an excessive dose of opium, given by the mother; a Mussulman was found dead near the new Market; a European women, with a child in her arms, was found lying drunk in the streets; Morarjee Rama was found dead in the streets; Dunn a seaman stabbed a fireman on board the *Californian* and has been sentenced to four months' imprisonment; a Mussulman was found dead in the Chuckla; a violent dust-storm and half a gale on Tuesday evening; rain Wednesday night; Pundoo Gungajee stabbed his wife a dozen times with a knife; she is in hospital and he in jail; Abba Mulloo, aged 9 years, found dead in a tank; Cassinath Raghoo found dead in a tank; the squall on Wednesday evening sank three prows and a number of cotton boats in our harbour.

—*Indian Churchman*: The Cathedral Reredos appeared in its place on Sunday—and seemed to excite great interest amongst the congregation—such crowds filling the chan[illegible] evening service, that the organist had, [illegible]atly, some difficulty in making his way from [illegible] instrument to the vestry.

—The *Prabhakar* hears that a fire broke out at Boorhanpoor last Saturday and burnt *a very extensive number of houses and men.*

—The English Mail of May 15th arrived this morning. The *Overland Mail* says: "The past week has been a quiet one in comparison with those which have immediately preceded it. Her Majesty's Ministers having accepted their position, the country being tolerably satisfied with the arrangement, and the Queen having consented to that part of it which more immediately concerns herself, we are now subsiding into our normal state of quietude. There was a little excitement, at one time, with respect to her Majesty's decision, in reference to the suspensory resolution, but all doubt was set at rest by the appearance of Lord Royston, Comptroller of the Household, on Tuesday evening, in the House of Commons with the reply to the Address."

"Considerable discussion has been going on during the week as to how soon it would be possible to have a general election by the constituencies. The *Times* says that so far as the Reform Act of last year is concerned there is no reason why an appeal to the reformed constituencies should not be made, not merely this year, but in sufficient time this year to admit of a session being held before Christmas."

"Yesterday a deputation of Irish bishops went up to the Queen with a lengthy and elaborate address, to which as in duty bound, her Majesty presented a courteous answer, with the least possible amount of meaning in it. But the bishops, easily pleased, it would appear, thanked her Majesty for her 'favourable reply.' The people too are stirring. Some out-of-door and some in-door meetings have been held and others are to be held, under the auspices of the Reform League, in support of Mr. Gladstone's resolutions; and a City meeting is to be held on the other side, under the presidentship of the Lord Mayor, who does not, however, appear to have all the Corporation on his side. Meanwhile there have been some religious riots of a somewhat serious character at Ashton-under-Lyne, where it appears that there are large numbers of Irish Catholics, and that the zeal of Mr. Murphy has roused the 'English element,' and caused Orange lodges to be established. The riots were of so serious a character that the military were called out."

TELEGRAPHIC NEWS.

London May 14.—Advices from Constantinople announce the inauguration of the New Council of State, by the Sultan in person. His Imperial Majesty delivered a speech confirming the reforms already announced in reference to the equality of his subjects.

29th.—The Committee on military reserve funds has issued its report, and recommends that they be wound up, that the funds and payments be hereafter voted by Parliament, and that the present balance and future receipts be paid into the Exchequer.—The Scotch redistribution clauses have been adopted according to the Government plan on the principle of a representation of minorities.—A re-affirmed report that the English Government was negotiating for pacific declarations by the Continental Governments has been contradicted.

30*th.*—The hostilities between Russia and Bokhara are exciting attention. Sir H. Rawlinson intends to call the attention of Parliament to the subject.—In debates which have taken place in the Lords and Commons on the state of business before the House, Government expressed their desire to hasten the dissolution of parliament. The Houses have now adjourned for the holidays.—Government have abandoned the Catholic University scheme.—The French contingent for 1869 has been fixed at 100,000 men.

June 1st.—The French Senate have passed the Public Meeting Bill.—The Bombay mail of the 9th May and the Calcutta mail of the 29th April were delivered in London to-day

2nd.—The latest advices received from Abyssinia state that Sir Robert Napier and the Rear Guard reached Addigerat on the 22nd of May.—Theodore's Queen has died of consumption.—Five Regiments and two Batteries of Artillery have embarked at Annesley Bay.—Further Abyssinian papers have been published, comprising a congratulatory telegram from the Queen to Sir Robert Napier on the success of the expedition.—The Emporor Napoleon when at round (? Rouen) replying to the Cardinals urged combination, and stated that faith and progress never separate the love of one's country from the love of God (sic).—The *Baroda* with the outward Bombay mails of the 22nd ultimo left Suez at midnight on the 30th of May.

New York May 13th.—Advices received here from Washington announce that the Bill for the re-admission of the Southern State of Arkansas into the Union has passed both Houses of the United States Congress.

30th.—General Grant has accepted the Chicago nomination to the Presidency and Vice Presidency. The Senate has confirmed the President's nomination of General Schofield to the Secretaryship of War.

Washington 26th.—President Johnson has been acquitted on the second and third articles of impeachment, and the Court failing to obtain a majority of two-thirds has adjourned indefinitely.

28th.—Secretary Stanton has resigned, and General Thomas has been appointed his successor *ad interim.*

Miscellany.

—The Rev. J. T. Tucker, joined the S. I. Mission of the Church Missionary Society in 1842 and returned to England finally in 1865, dying in 1866. At a missionary meeting in 1866, he said: "It has been my privilege to baptize nearly 3500 Christians; I have known our followers forsake their idols, and with their own hands they have destroyed 54 devil temples: nor is this all, for they have assisted in building, under my superintendence, 64 churches and 60 schools."

—*Home News*: "Paris actually has its clubs of absinthe drinkers, the members of which are pledged to intoxicate themselves with no other stimulant, and even to drink no other fluid—the only pledges, it is believed, which they do not violate. They assemble daily at some appointed place of rendezvous at a certain hour, and proceed to dissipate their energies and their centimes in draughts of that fatal poison which fills the public and private madhouses of Paris."

—America has made Mr. Dickens some compensation for his losses by the non-existence of an International Copyright Law. He has brought back £35,000 as the result of his winter's lecturing in America.

—*Morgan's Trade Journal*: "Some very remarkable electro-magnets—remarkable for their smallness—have recently been made by M. Trouvé, of Paris; they are used in connection with various kinds of jewelry, to give animation to different representations of the animated world. A series of articles fashioned by this artist is composed of pins, breast pins, &c., the heads of which represent various natural objects, such as butterflies and birds, their wings being set in motion by means of small electro-magnets placed within their bodies, which it must be imagined are of the smallest possible size. Each of these pins conceals a machine perfect of its kind, working with the greatest regularity, and requiring but a faint current to set it in motion."

—*The Quarterly Review*: "There is not one particle in the heap the scavenger removes from our houses that is not again, and that speedily, put into circulation and profitably employed. No sooner is the dust conveyed to the yard of the contractor than it is attacked by what are called the 'hill women,' who, sieve in hand, do mechanically what the *savant* does chemically in his laboratory, separate the mass, by a rude analysis, into its elements. The most valuable of these items are the waste pieces of coal, and what is termed the 'breeze,' or coal-dust and half-burnt ashes. The amount of waste that goes on in London households in this item of coal can hardly be conceived, unless the spectator sees the quantity that is daily rescued in these yards. It may be measured by the fact that, after selling the larger pieces to the poor, the refuse 'breeze' is sufficient to bake the bricks that are rebuilding London. Most of the dust contractors are builders as well, and the breeze is used by them for the purpose of embedding the newly-made bricks into compact square stacks, which are seen every where in the suburbs of London. The breeze having been fired, the mass burns with a slow combustion, aided by the circulation of air, which is kept up by the method of stacking; and in the course of two or three weeks the London clay is converted into good building material. Thus our houses may be said to arise again from the the refuse they have cast out, and not only are the bricks baked by their aid, but they are built in part with mortar made from the road scrapings, which is pounded granite, and combines very well with the lime and ashes of which the mortar is composd. Nay, even the compo with which some of the smaller houses are faced is very largely adulterated with this particular refuse."

—Among the wonderful evidences of the ingenuity of mankind is the machine for setting and distributing type. This is now so perfected that I have before me (W. C. Dodge, writing in *The American Artisan*) a book containing 24,993 ems of solid matter—or 34,225 ems of leaded matter—the whole of which was both "set" and "distributed" in six hours and thirty-nine minutes by this machine. This is truly wonderful; but I want to say that the wonder need not stop here. By means of one of these machines, located in the large newspaper offices in the principal cities, and connected by telegraph with the Capitol, "the reporter or operator can set the type himself," the machine standing in New York or New Orleans and he being in the Capitol! Or, instead of setting the type, he may produce a matrix—by operating a series of arms or levers having type attached, and made to strike upon suitably prepared and moveable plastic surface—from which a stereotype plate may be cast, ready for the press, in a few minutes from the time the speech is delivered, or the action had, whatever it may be.

—Mathew Arnould on "Spiritual Wives:" "It is enough for Mr. Dixon that this or that doctrine has its Rabbi who talks big to him, has a staunch body of disciples, and, above all has plenty of rifles; that there are any further stricter tests to be applied to a doctrine before it is pronounced important never seems to occur to him. 'It is easy to say' he writes of the Mormons, 'that these saints are dupes and fanatics, to laugh at Joe Smith and his Church, but what then? The great facts remain. Young and his people are at Utah; a Church of 200,000 souls; an army of 20,000 rifles.' But if the followers of a doctrine are really dupes, or worse, and its promulgators are really fanatics or worse, it gives the doctrine no seriousness or authority the more that there should be found 200,000 souls—200,000 of the innumerable multitude with a natural taste for the bathos—to hold it, and 20,000 rifles to defend it. And again of another religious organization in America: 'A fair and open field is not to be refused when hosts so mighty throw down wager of battle on behalf of what they hold to be true, however strange their faith may seem.' A fair and open field is not to be refused to any speaker; but this solemn way of heralding him is quite out of place unless he has, for the best reason and spirit of man, some significance. 'Well, but,' says Mr. Hepworth Dixon, 'a theory which has been accepted by men like Judge Edmonds, Dr. Hare, Elder Frederick, and Prof. Bush!' And again: 'Such are in brief, the bases of what Newman Weeks, Sarah Horton, Deborah Butler, and the associated brethen, proclaimed in Rolt's Hall as the new covenant!' If he was summing up an account of the teaching of Plato or St. Paul, Mr. Hepworth Dixon could not be more earnestly reverential. But the question is have personages like Judge Edmonds and Newman Weeks, and Eldress Polly, and Eldress Antoinette, and the rest of Mr. Hepworth Dixon's heroes and heroines, anything of the weight and significance for the best reason and spirit of man that Plato and St. Paul have? Evidently they, at present, have not; and a very small taste of them and their doctrines ought to have convinced Mr. Hepworth Dixon that they never could have."

CONFIDENCE.

(*The Free Churchman and Christian Spectator.*)

Heavy, immoveable depression has settled down on financial enterprises. Just two years have passed away since that black Friday which sent the City reeling with panic. Amazed and confounded, men then said in alarm, Who next? What next? If the wise men amongst us did not see the crisis coming, they saw, when it did come, that the terrible penalties of the system then revealed would not work themselves out in a few weeks or even months, but that the measure of the chicanery and wrong-doing would be the measure of the penalty and misery to be suffered by the community at large. Something was lost. Something very ethereal in itself; not bank-notes, or bills, or coin currency of the realm, but, in one brief word, Confidence! Trust was shaken and broken. One by one the astounding strokes fell on the commercial world, and men's hearts quaked with fear. *Faith*—concerning which men sometimes speak so glibly, as though it appertained to some religious theory, and was merely a scholastic term of theology—was seen to be indeed the staple of common commerce, the strength of empires, and the very life of nations. Thoughtful men saw written legibly enough on the halls of commerce, as well as above the temples of religion, "Without faith ye can do nothing."

There is no moral calamity much more distressing in this world than broken confidence. If the father loses confidence in the child's word, or the master in the *employe's* honesty, or the lover in his *fiancee's* fidelity, or the trader in the dealer's probity, that moment there is mental distress, and in all rightly constituted minds a sense of sorrow. It is not mere material loss, it is moral loss. The world itself is so much the weaker and the worse. But instead of such isolated cases incidentally occurring in certain spheres, we see it now on a vast scale. The loss of national confidence is representative of a rotten system, and God is working out amongst us the consequences of common sin. He is teaching us the lesson that the future world is not the *only* sphere of rewards and punishments, but that we have them *here* in this present world. Most terribly do we feel this. We are not a military nation like Rome, nor an æsthetic art-loving people like the Greeks, but a commercial people. Anything, therefore, which affects our *credit* affects our very life. Confidence is our strength; not the soldiers of our army, not the ships of our fleet, not the defences of our coast, not the extent of our colonies—but mutual faith and trust.

Confidence everywhere cements society together, It is not merely a religious principle, this faith, it is a human principle. You are so constituted, and so correlated, that you cannot, if you would, live to yourself alone. You are as dependent on others as others on you. Even the Red Indian tribes have certain compacts with each other, which, unless there is declared war, they will not break; and in proportion as people become civilized, the more does the principle of mutual confidence grow and strengthen. Not only, however, does it cement society together; it can be shown that it gives great ease and happiness in the discharge of duty. Christianity, by its yea yea, nay nay, would, if fairly acted out, save the world from ten thousand anxieties as well as from ten thousand sins. As commerce floats across the waves, men trust each other on distant and divided shores. Consignor and consignee, buyer and agent, all are dependent on each other's word. So long as confidence reigns, anxiety scarcely exists. But suppose, on the contrary, that the cement of this great building of society begin to loosen and drop out;—anxious hearts feel that the walls of the temple are giving way—and the crumbling cement only antedates its fall. Worst of all, the whole community suffer and innocent interests are involved.

It will be seen clearly enough then, in national losses, that success lies not in clever dexterity, nor in mere "nous," nor in time-bargains or speculative chances, nor in commercial gambling, but in the grand old Bible truth, "In confidence shall be your strength." How beautiful is this confidence in home life. No locking up of tea-caddies, or wine cellarets, or Davenports; no timorous dread, but perfect confidence in the honour and honesty of others. How beautiful in reciprocal love is confidence! None of that most mean and miserable suspicion which looks after another with the jealous eye. How beautiful in business is confidence, when the master can leave the man with an open till, or a full exchequer. The very fact, however, that confidence is so precious, makes broken confidence so deplorable. It is *not* a sin to be easily forgiven when trust is fractured. No! If suffering is specially deserved it is here. He who breaks confidence—whether he be the solicitor of an estate, or the servant of a family—wrongs his fellows, increases the distrust of society, and makes it more difficult for the world to get on well.

And in social interests—in the highest affairs

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of home and social well-being—how important it is for the wife to enjoy the full confidence of her husband. Why, on earth should affairs be allowed to get into a desperate and deplorable condition before *she* is told? Why should the genius of her judgment—so often far superior to that of man—be ignored? Womanly instincts are oftener far truer and wiser than manly judgments; and he loses much of advantage who does not consult the companion of his life on matters as momentous in their results to her as to him. That is a miserable apology for attention to woman, which lifts its hat very high, and makes pretty presents of light kid gloves and scented handkerchiefs. The way to show true respect is not to leave her out in those momentous considerations which are to affect the well-being of a family and the future of a home. It is right that a woman should resent that want of confidence which lets trouble come upon her at last like an avalanche, alike in its swiftness and its strength!

In all the relationships of life the cultivation of confidence will induce honour and affection; and if it is practical—though you do suffer sometimes secretly—anything is better than a state of society founded on locks and keys, and mutual suspicion, rather than mutual trust.

Confidence ought always to be quickened and strengthened by religion. No villain is so utterly base and bad as the hypocrite: inasmuch as he uses that piety which is always associated in thought with truth and honour to aid his insidious designs. No toleration should be shown to a hypocrite. When he is interlarding his conversation with "textiana," and getting you to give a hundred pounds more for a house than it is worth, then he is pilfering you through piety, and he is trading on a confidence which is intensified in you by the presence of religion. The very fact that religion strengthens confidence makes him adopt its appearances. I happen to know a town in which a female buyer wanted some goods, and she appointed a set time at the hotel to meet the manufacturer. When he arrived there she was seated in solemnity and suavity, with a large Bible open before her which she was poring over. Now, had he met her thus persuing it *accidentally*, this were natural enough; but the whole appearance disgusted him; he had a quick judgment. No trade for him in that quarter, and it proved well that he so acted.

Nothing is so utterly mean, despicable, and contemptible, as confidence hypocritically and artfully strengthened by religion. You can forgive some small pilfering from a young and inexperienced servant-girl without much trouble; but it increases the difficulty when she has had pious tracts spread about her sleeping-room. You can excuse some rather sharp practice when you have reason to suspect that the trader is what is called a knowing one; but if he has "gifts," and is prominent at prayer-meetings, and then "does" you in your dealings with him afterwards you utterly loathe the man who uses confidence heightened by religiousness to rob you. Let it be remembered here that it is quite impossible to separate spiritual and secular interests. A nation has gone very far towards sacerdotalism and superstition in religion that separates the Church from the Exchange. Christianity will soon be shorn of its glory if you treat it as the pious emotionalism of a few sects, or the spiritual one-sidedness of worldly lives. We *must* mingle in the world, whether we like it or not; and we can no more separate our conduct on 'Change from our conduct in church, than we can separate light from the sun, or fragrance from the flower.

What will be the effect of broken confidence but this? Men will say religion is weak in this community. There is no great national reverence for truth, honour, and honesty. It will be a sad day for this land when men can say I am safer in the hands of a Turkish agency than an English one. Depend upon it, if religion does not quicken our sense of right, truth and justice—if it does not develope in us an all-pervading righteousness—then it may be a sentiment; but it is not a life. How can we calmly look on at the late wreck and ruin—the abject misery which has fallen on thousands of families—the orphans and widows who have been wronged—without a feeling of shame that such injustices should exist; nay more should be apologized for, as the results of what is termed the Railway System? Oh! for any scapegoat to bear away the sin which has crippled the commerce, and what is worse, stained the fame of England! While men are squabbling about Synods, Pan-Anglican or otherwise, fighting about vestments, and debating about choral services—here are the garments of a nation's character draggled in the dust, and the music of industrial duty turned from cheerful harmony into a very requiem of despair.

Confidence once broken is not easily restored. Do what you like you cannot *will* to have confidence in a person; you may restore one to his sphere of menial duty, another to his office of higher toil; but only time can restore confidence. So it is in a nation. During the past months revelation has succeeded revelation, and symptoms of a disease deep and deadly, keep showing themselves in the system. No man can be so purblind as to say these things are *exceptions*; he sees to his sorrow that the disease lies deeper than he thought. I am sure that if we had full disclosures of the extent to which artifice and trickery have affected our commerce—not only in gambling speculations, but in deceitful doctorings of staple commodities themselves—we should ask, Is this a nation of Christian men? Does *this* righteousness *exceed* the righteousness of the Scribes and Pharisees?

Men complain that enterprise is crippled! So it is, and no forcing of business, no writing-up in Leading Articles will avail. So much the better! Eternal laws of right have been broken in upon, and the measure of the penalty is related to the measure of the sin.

Nothing will avail to remedy all this ruin, but the acting out of a common conscientiousness, beginning at the *Me*, and demanding it in the Not me. That is a very spurious charity which easily condones breaches of confidence; nor can the danger be over-estimated of treating such matters as though dishonesty were an epidemic in which all must share.

Refreshing indeed it is in closing, to turn to Him who never breaks His word, who can turn our thoughts to the long story of His government of men during 6,000 years, and court the minutest inquiry concerning all His ways. Not one tittle of His law has failed. Not one of His promises have been broken. In the fulness of time He sent forth His Son; the long-promised Messiah, and the long-symbolized Saviour. Prove me now, He is ever saying to us. Though we believe not, yet He abideth faithful. The same yesterday, to-day, and for ever—we go to Him with aching consciences for the promised pardon of our sins, and with burdened hearts, for the promised solace in our sorrows—and He the True One never fails! The Saviour, who came to mould us into His own image, that men might have confidence in us, has left us, in His inspired Word this injunction, through his Apostle Paul: "to put away lying, and to speak every man truth with his neighbour, for we are members one of another."

W. M. S.

PASSENGERS ARRIVED.

Per *Delhi*, May 30:

From Southampton.—Messrs. H. Hackney, R. Bell, J. Twiss, J. Garrett, Palmer, Anderson, J. Soy, R. T. Shields, J. A. Prootor, and Abdoola bin Salem; Ellen Quinn; Mrs. Hartley and child.

From Marseilles,—Sir C. Jackson, Captain Birdwood, Messrs. Coghlan, Turnbull, H. M. Salmon, and Salmond; Mrs. and Miss Francis, Mrs. Orr, Mrs Pritchard, Mrs. Bray.

From Suez.—Lieutenant Messrs Austin, Snill, Barron, and Stephen, Mr. and Mrs. Pattison and infant.

From Aden,—Mr. R. Pace.

PASSENGERS SAILED.

Per *China*, June 2:

For Southampton.—Mr. D. D. Carrol, Mr. A. Wake, Mr, John Taylor, Mr. Joseph Walton, Mr. Richard Roberts, Mr. Joseph Berkinshaw, Mr. John Pemberton, Mr. Gregory, Mr. Henderson, T. S. Anderson, Mr. J. A. Anderson, Mr. Geo. Bannerman, Mr. P. Towndrow, Mr. R. Arthur, Mr. H. Robinson, Mr. and Mrs. Henry Reid and four children, Lieut. Cathcart, Surgeon E. Beacher and Mr. T. Cheeseman.

For Marseilles.—Mr. Bigg, Mr. Bythell. and Mr. C. B. Ker.

For Suez.—Mr. B. Schumacher, Mr. John Artan, Mr. G. L. Faber, and Mr. D. Tucks.

For Aden.—Mr. Dossa Ludanee.

DOMESTIC OCCURRENCES.

BIRTH.

BOYD—June 2nd, at the Free Church Manse, Esplanade, the wife of the Rev. D. C. Boyd, of a son.

MARRIAGES.

GUEST—MCINNERNEY—May 25th, at Neemuch, Mr. E. Guest, Assistant Apothecary, Medical, Department, to Miss Bridget, the daughter of Mr. Mcinnerney.

HANNAH—BURNSIDE—May 29th, by Special Licence, at St. Thomas's Cathedral, by the Rev. F. J. Spring, Mr. Joseph Alexander Hannah, to Mrs. Fanny Burnside. No Cards.

DEATHS.

SPERRIN—May 30th, at Colaba, J. E. M. Sperrin, Esq., Lieut. 95th Regt., aged 28 years.

CAMERON—At Poona, on the 28th May, Charles Innes, infant son of Revd. C.J. Cameron, Bombay, aged 8 months and 13 days.

ADAMS—May 31st, at Asseergurh, Edith Marian, daughter of Lieut. W. H. Adams, R. W. Fusiliers, aged 2 years, 1 month, and 25 days.

VANOVY—May 16th, on board the ship *Europa* (returning to Bombay from Abyssinia,) Moritez Vanovy, Supervisor P. W. D., aged 33 years, of dysentery.

HARRIS—June 1st, at Broach, Mr. W. Harris, Permanent Way Inspector B. B. and C. I. Railway, aged 37 years.

Advertisements.

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D. MACPHERSON, }

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